The Bombay Guardian.

VOL XXVI.—New Series.—No. 6. SATURDAY, APRIL 10, 1880.

Rs. 6 per annum in advance without postage.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—Through inadvertence we have allowed two weeks to go by without noticing the Annual Meeting of the Bible Society and the Tract & Book Society, held together. It was something new to hold a joint meeting and the experiment was altogether successful. There was a good attendanee. Mr. Conder presided. The Reports of the two societies were not read in extenso; only the most salient features of each were stated. Interesting addresses were made by the Revs. Mr. Fairbank, of the Am. Mar. Mission, Mr. Park of the same, Mr. Dhunjibhai Nouroji and others.

—We do not know if Dr. Mylne, the Anglican Bishop of Bombay, has ever had his attention called to some remarks made by the Dean of Canterbury in 1873, in support of the position that Christian Union is consistent with Denominational distinctions. They are worthy of attention and we append them here.

"If the knowledge of all of us is imperfect—if our state is not one of attainment, but one of progress—if, at the most, we are feelers and seekers after God, our feeling towards those who with us are seekers after God, should be one not of hostility, but of love. We fall far short ourselves of what we would gladly know; and if they fall short too, or hold what we do not hold, and reject what we accept, yet they are engaged in the same quest as ourselves, and this very diversity is a necessary condition of our general advance. Look where you will, truth and the Bible are nowhere valued except where there is discussion and debate and controversy about them. Go where there is that true mechanical unity which some men profess to value so much, where it is the Church's business to settle what is the faith, and you will find all practical value of it gone. Wherever men value the Bible, they will search it for themselves, will form opinions about it, will discuss it, and often, it may be, misunderstand and misuse it; so all things capable of being used are capable of being misused—it is the necessary result of the imperfection of our nature. But where there is no controversy and divergence of opinion, it is because the truths of revelation are put aside from man's transient life. Unless we would wish the Holy Scriptures thus to be as though they existed not, we may well be content with the existence of rival denominations—they are the result of life, and without them there would be the torpor of death. No one should judge another, ourselves standing at the bar. Conscious of the many prejudices whsch have kept us away from the full light—sorrowing over the blindness of our passions, and the weakness of our intellects, and the one-sidedness of our reason, which have made our beliefs so tangled a web of truth and falseness—well might we shrink from judging others. They, it may be, have sought the light more prayerfully and earnestly than we have, or, if not, yet our searching has been too imperfect to justify us in pronouncing their sentence. They, too, like ourselves, are under trial, but we are not the judge; and I feel sure that every one who really feels the heavy responsibility that rests upon us of searching out God's truth and living by it, will be so humbled by it as to think mainly of his own shortcomings while those of his neighbours he would feel belonged to themselves."

These considerations are fitted to have weight with those for whom they are intended. There is another consideration that one would think all-sufficient for those who love the Lord Jesus Christ in sincerity, viz, that the different evangelical branches of Christ's church agree in respect to those matters of belief and practice which the Bible declares to be of paramount importance, and differ only on points that are not vital. We are no where referred in Scripture to any such distinction as that which obtains between an established church and churches that do not rely on the patronage of the State. The New Testament omits nothing that is essential in the rules laid down for discriminating the church of Christ from churches that are not entitled to be so designated. The letters to the seven churches show that there were serious differences between those churches; one of them was just on the brink of being repudiated by the Lord; others were very faulty; some are commended; but we no where find any such grounds of distinction as are relied upon by those who look down upon the *sects* as they call them. We find indeed that the church that was most complacent was the one that was most in danger of being spued out by the Master. There is not a word in these epistles about the manner of observing the sacraments.

—We are favoured with a copy of the Report of the Baptist Mission, Agra. We are told that 17,533 persons died in Agra alone, in October last, the mortality being mainly due to the prevalent fever. This must refer to the Agra district. The Rev. Messrs. Jones and Price are now in charge of the mission, the Rev. Mr. Williams having left for England and the Rev. Mr. Gregson having left for Mussoorie and given himself to evangelistic and Temperance work in the cantonments of India. The Native church numbers 40 members. They do not support a pastor of their own. Three members died last year, of one of whom, Anand Masih, we have this notice. "He suffered very much for the truth. Lost much money and property. Was severely beaten by his eldest son, who afterwards became a leper, and died a few months before his father. All his trouble he bore nobly and cheerfully. His first name meant "Joy" and truly it seemed, as though, he possessed a joy, which was divine. He went to live near Muttra, and one day the news came that Anand was no more. I felt very sorry that none of us were near him at the last. We enquired where he was buried, but his friends (?) had according to Hindù custom burnt his body, and somehow we fear he did not get fair play, they having been so opposed to him, and now so utterly indifferent to his death." Five persons were baptized and admitted to the church. The out-stations are Chitaura, Bisarna, and Muttra. There are two ladies engaged in Zenana work.

—The Mercantile Mission Branch of the Basle Mission at Calicut have sent us an illustrated Catalogue of the Estey Organs for which they are agents. We do not remember to have seen any of these organs, but such men as Franz Abt, Ole Bull, and Sir Julius Benedict speak of them in the highest terms.

—The April number of the *Indian Methodist Watchman* contains articles on the Salvation Army, Our Homes, Salvation through Faith, The work of a Pastor, Heroines of Methodism, Peter Cartwright's Sermons, the duty of Giving, Parseeism &c. &c. Some of these are extracts. There is a powerful editorial entitled "European Slavery in Bombay," calling attention to a most abominable traffic carried on here by certain men from Eastern Europe who beguile young women in the Danubian provinces and under various plausible pretexts bring them out to this country and then launch them on a career of prostitution. These men, it would appear, actually marry the women they mean to traffic in and bring them out here with their sisters as companions. They make them sign promissory notes for the expense incurred in bringing them out, and this is held over them as a rod of terror to hinder them from taking any action at law to recover their liberty. The attention of Government was called to this infamous traffic many years ago, but nothing has been done to roll away this abomination from our city. We may cover the Esplanade with costly buildings and the blot upon the escutcheon of this proud city of ours will not be in the least removed.

—We have been favoured with the 40th report of the German Ev. Miss. Society of S-Western India. From the statistical Summary we glean the following facts. There are at 20 stations, 50 ordained European missionaries and 19 lay brethren; 8 Native pastors, ordained; 65 Catechists; 65 Chr. schoolmasters and 21 mistresses; 220 adults baptized last year; total of communicants, 3,572; total Chr. community 7,051; catechumens, 421. There are 3150 children under instruction. Contributions of Native Christians last year, Rs. 3371. Mention is made in the Report of the retirement of the Rev. J. Josenhans, secretary of the Society for the last 30 years. In these 30 years the Native Chr. community under the care of the Mission has increased seven fold. The Report is of a chequered though on the whole of a cheering character. The development is gradual and steady. In some of the churches there seems to have been occasion for severe discipline and the facts relating to this are presented in their nakedness. The total number of baptized in the S. Marathi missions on the 1st of Jan. 1877 was 414; three years later it was 1156. We

hope soon to make room for a number of extracts from this Report.

—We have received the Rev. W. A. Roberts' Report of the Orphanage and other Missionary Institutions of the C. M. S. at Sharunpur, near Nasik. The seven Catechists and scripture readers have visited 650 villages and small towns, with special labour at certain points. "Nasik has some 35,000 inhabitants and our Catechist's family is the only Protestant Native Chr. family there" There has been a good deal of public preaching in Nasik in Marathi and in Hindustani. There were 12 adult baptisms last year; one of those baptized was a Brahmin, another a Koonbee. The average number of the inmates of the Orphanage was 89. The Normal Class numbers 8 students. Funds are atill wanted for the Church which it is proposed to build at the station. The Native Chr. community at Sharanpur number 372.

—*Chitrabodh* is the title of a little Marathi primer, the distinctive feature in which is that pictures are used to assist the scholar to learn to read. The pictures without being notable as works of art, are fitted to answer the purpose designed. The book may be obtained for $1\frac{1}{2}$ annas at Mr. Atmaram Sagoon's.

—The present is observed as a year of Jubilee in connection with the Free Church Missions. It was in 1830 that Dr. Duff the first missionary sent forth by the Scottish church, landed at Calcutta, and that Dr. Wilson took up his residence in Bombay, after a year's residence in the Concan. It has been thought fitting that the present year should be marked by some special effort to strengthen and extend the missionary work of the Free Church. A number of meetings have been lately held here to interest the Christian public of Bombay in this movement. Our absence from Bombay hindered us from attending but we hear that they were of an encouraging character. A circular has been issued relatively to this matter, announcing that the Free Church of Scotland is raising a Jubilee Fund and invites its friends in India and Africa, where its missions are planted, to aid in this effort. The following Committee has been appointed to raise subscriptions in Bombay: Messrs. C. Macdonald, J. K. Bythell, H. Conder, W. Simpson, Rev. Dh. Nouroji, Rev. D. Mackichan. Friends who desire to take part in this effort are invited to send their subscriptions to Mr. W. Simpson, 2 Parell Road, Byculla, Bombay, Hon. Treasurer of the Mission, or to any member of the above Committee.

—The election returns received make it certain that the Liberals will have a decided majority in the new House of Commons. There is some doubt whether Mr. Gladstone will be at the head of the new ministry; Losd Granville is put forward by the *Times*. M. Gladstone would doubtless be the most acceptable to the electors, and will probably soon come to the front.

—There appears now a prospect of an early settlement of affairs in Afghanistan, though it is problematical if matters will stay as Lord Lytton shall put them. A quasi independent Government is to be created at Candahar, but we fear that a Native Government upheld by a British force would be less acceptable than a Government administered directly by the British. Fatalists would find a virtue in submitting to the latter, but would always suspect the former of unpatriotism. Abdool Rahmon seems determined to give trouble to any authority called into existence by those who have taken possession of the country. It is a good thing that the Railway is to be continued to Candahar.

—It is believed that there will be no immediate change in the Viceroyalty, consequent on the change of ministry.

The apostle John closes his first epistle with the words: Little children, keep yourselves from idols. There are idols visible and idols invisible, and it is probable that the Apostle referred to the unseen idols which, because they are not seen, are more likely to prove a snare to Christians. But there are those in these days who repudiate not only idolatry in the common sense of the term but profess to be above the need of any religion, and deny that there is any religion come from God. Among these are some who make an idol of their unbelief. They profess to be very rational and impartial; but in reality they are guilty of the most unquestionable idolatry. The Hindoo is very careful that his idol should not be defiled by any foreign touch, and these persons are very careful to guard their idol, Unbelief, against every adverse opinion. For instance they not only are very careful not to read the Bible, but give a wide margin to every one that loves the word of God, lest something should be adduced therefrom that would tell against their idol. It is in vain that any one endeavours to persuade them to go where the Gospel is preached. And they cordially receive every thing that seems to discredit those who believe in the Bible. No society is more congenial to them than that of persons who will flatter their idol, and make it appear that it is worthy of all the honour they are rendering to it. The Hindoos generally like to have their idol in a dark place; so it is with those who cherish the idol of unbelief. They exclude every thing that would expose the ugliness of their idol and read preferentially those books that eulogize skepticism. They glory in their idol, while professing to glory in their intellectuality. But what kind of intellectuality is that which refuses to receive testimony except of an agreeable kind? There are many persons in what is called society that make it very evident that they do not wish to be spoken to on the subject of religion; it is about the greatest offence you can give them to speak to them of the claims of God upon them. Does not this plainly show that they are making an idol of their unbelief? This idolatry is much more rampant than people think. The secular press, in its great unwillingness to publish any thing that would remind men of their accountability shows the prevalence of this form of idolatry.

On Monday last, April 5th, N. Spencer Esq. Senr. the oldest European resident of Bombay passed away in his 80th year. We suppose that no one in Bombay was better known or more respected than Mr. Spencer. He came to India in 1820 and has been during almost the whole of this time a resident of Bombay. Mr. Spencer was a humble, sincere and earnest follower of Christ and gladly identified himself with the various agencies for the advancement of the Saviour's cause. He was an elder of the Free Church, but was a man of Catholic sympathies. He adorned the doctrine of God his Saviour in all things, and there were persons of every cread in the large funeral cortege that accompanied his remains to the grave. The funeral was conducted by the Rev. Dr. Macpherson and the Rev. Mr. Jeffrey. We are glad to have the privilege of publishing the following tribute paid by Mr. Jeffrey to the memory of Mr. Spencer at the grave:

The Romans had a maxim tersely expressed in the familiar words *de mortuis nil nisi bonum* —"about the dead say nothing but what is good." From the stand point of a splendid Paganism which was indifferent to the moral and spiritual aspects of human life and character, that may have seemed a wise and just rule. But from the Christian stand point it must be regarded as neither wise nor just, for from that stand point it is seen that truth must be spoken, if there be speaking at all, whether about the living or the dead. The Spirit of Christianity is that no evil be spoken about any; but that the truth be spoken about all.

To day, however, as we stand in the presence of the remains of our dear good old friend Mr. Spencer, it fortunately happens to us to be in a position in which we can truly conform to the maxim of the Roman in the fullest spirit of the Christian;—of him, to be truthful; we can only speak good—good, pure and simple!

As a citizen and friend you all know him better than I did, for you knew him longer; but I knew him as a *Christian* and as such I can speak of him!

He was an eminent servant of God: a man who had received more largely than most men of the rich and tender fulness of Christ, and grace for grace! Many of us *talk* Christ; but he *lived* Christ. His life—reaching even to the measure of the four score years—was a long and noble gospel. By birth one of nature's noblemen, grace taking possession of him interpenetrated every fibre of his being, and, under its sanctifying and elevating power, he became *doubly* noble! Who of us that met him, even for ever so brief a time, did not discern in him the nobleness of Christian unselfishness—the nobleness of Christian gentleness—the nobleness of Christian purity of heart—the nobleness of Christian faith, the root of all; and, conjoined with these, did we not also discern the grandeur of that simple uprightness and of that childlike transparency of character which springs from a sanctified Christian candour?

Whom did he ever hurt? And how many has he not helped? It has always seemed to me as I looked at him, and talked with him, that he was the most real and living impersonation of that ideal man described by David in the 15th Psalm, as the one who shall abide in the tabernacle of the Lord and ever be a dweller in his holy hill:—

> The man that walketh uprightly
> And worketh righteousness,
> And, as he thinketh in his heart
> So doth he TRUTH express.
> Who doth not slander with his tongue
> Nor to his friend doth hurt,
> Nor yet, against his neighbour doth
> Take up an ILL report.
> In wh se eyes vile men are despised;
> But those that God do fear
> He honoureth; and changeth not,
> Though to his HURT he swear!

By the outside world, from which of late he had very much retired, his loss will not perhaps be so keenly felt; but to the inner circle of his friends, and to his church, the loss will be great, and the sense of it keen indeed!

He was at the birth of the Free Scotch Church in this city; he was a power in connexion with every department of its life and labour; it was as a beloved child to him; his heart was in it; his thoughts were ever about its welfare; and he nurtured it and cherished it, both in its temporal and spiritual interests, through all the many years of his connexion with it as an Elder, with the wise and tender

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fondness of a Father! Now all that is at an end; and we who remain shall miss amongst us, alike his venerable presence, and the warmth and genial fervour of his so well cultured, and matured, spiritual life.

But we of the Free Church shall not alone miss him! Every good work in connexion with every Church shall miss him. He was a man most Catholic in Spirit; and all organizations that had for their end the amelioration of the sorrows of our common humanity, the spread of Divine truth, and the dissemination of the knowledge of the glorious gospel of our blessed Saviour, have alike sustained with us a loss in his death. But God has ever raised up in the past successors to such men as Mr. Spencer, and so shall he in the future, even amid the fluctuating society of this Indian city! Some one shall come forward who will lift the mantle that has just fallen from his aged and honoured shoulders!

To day we have this comfort that what is our loss is his infinite gain. He has passed into the presence and entered into the glory yonder of that Lord and Master whom he glorified here! The righteous shall be had in everlasting remembrance. The memory of the just is blessed! Blessed are the dead who die in the Lord.

How stands it in the sight of God with each of us whom he has left behind to day? We honour his high Christian example; we cherish his memory; but do we possess in our hearts the bright faith and hope which he possessed? Are we Christ's by faith as he was?

O for power from on high to be given unto each one of us to enter, fully as he did into the love and life and righteousness of the Lord Jesus Christ!

The Bombay Guardian.

SATURDAY, APRIL 10, 1880.

THROUGH THE SAVED TO THE UNSAVED.

The promises of Christ concerning the advent of the Spirit all indicate that it is *to his disciples* that the Spirit is to come. "The Comforter whom the Father shall send in my name, shall teach *you* all things. The Comforter whom I will send unto *you* from the Father. If I depart I will send him unto *you*. He, the Spirit of truth, will guide *you* into all truth. He will show *you* things to come. He shall receive of mine and shall show unto *you*." So that it is very evident that the Holy Spirit is given to believers and has his abode in them. How then are we to understand the words, 'When he is come, he will reprove *the world* of sin, of righteousness and of judgment?' It is plain from the connection that it is his presence in believers and the demonstration of that presence that is to be the means of carrying conviction to the hearts of others. Our Lord says: "If I depart, I will send him unto you; and when he is come, he will reprove *the world*" &c. It is then his manifestation in believers that is to awaken conviction in unbelievers. This was illustrated on the day of Pentecost. The people of Jerusalem, on the morning of the day of Pentecost, considered that Jesus whom they had crucified between thieves, was by that fact declared not to be what he professed to be; for if he had been the Christ, God would not have suffered the rulers of Jerusalem to put him to death. But an hour or two later many thousands of them became aware that that Jesus whom they had crucified, was sitting at the right hand of God, divinely acknowledged at the Messiah and Saviour. This conviction was carried home to them by the advent of the Holy Spirit to the disciples. The natural man discerneth not the things of the spirit of God and it was necessary that the presence of the Spirit with believers should be demonstrated in some way that worldly men could appreciate. This was done; the disciples were heard declaring the wonderful works of God in a great many different languages. A miracle the very reverse of that by which the builders of Babel were scattered abroad on the face of the earth, was wrought in Jerusalem. They were scattered by the impossibility of understanding one another; the Pentecostal miracle was the gift of a Spirit who enabled the subjects to addres men in all languages and be understood of all. It signalized the fact that God was now about to gather his people together, out of all nations, and make them one in Christ. Men saw the fulfilment of Psalm lxviii. 18 "Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts for men." Peter in addressing them said: "He hath poured forth this which ye now see and hear." They were pricked in their hearts by the irresistible demonstration of their guilt in having crucified one whom God had raised from the dead and glorified. They were convinced of sin in themselves, of righteousness in Christ and of the judgment to come; and crying out asked, "Men and brethren, what shall we do?" Christ was now baptizing his disciples with the promised baptism of fire, distinguishing them from other men by the mighty presence of the Spirit of God, enabling them to rise above the fear of all that men could do to them, the desire of all that the world could offer them, and clothing them with a power that all were compelled to recognize as divine. An effect immeasurably greater than what had been wrought by the greatest miracles of Christ, such as the raising of Lazarus from the dead was now witnessed. Three thousand men sought to know the ascended Saviour as their Saviour and sought not in vain.

Well, we believe this to be the appointed way of sending conviction to the hearts of sinners. It is when the Spirit of God is poured out upon the church of Christ in such a way, with such fulness and with such signs following that men are compelled to recognize the presence of the Holy Spirit, it is then that men are made to see that Jesus of Nazareth is at the right hand of the Majesty on high, that he is coming to judge the world, and that it is perilous to remain unacquainted with his salvation. In the mean time evangelists labour comparatively in vain to convince men of their need of Christ. They adduce a great variety of evidence, but the one thing needful is that the church be filled with the Spirit, and that the presence of the Spirit in the church be demonstrated beyond the possibility of question. The Spirit of God knows how to certify his own presence in the church and to differentiate his own works from the works of men, and will do it if the conditions laid down by Christ be complied with; if there be a genuine consecration and a genuine faith on the part of Christ's people. He that believeth on me, says Christ, out of his belly shall flow rivers of living water. But this spake he of the Spirit. Filled with the Spirit, doing the works of the Spirit, speaking the words of the Spirit, the believer shall see sinners awakened wherever he goes. But this is especially true of believers in a body.

But does not this imply that the Holy Spirit goes with the uttered truth to the hearts of sinners? Must he not be *in them* in order that they may be convinced of sin and righteousness. Why then is the Spirit represented as coming to believers only? We proceed to explain this. What is meant by the coming of the Spirit? The work of the Spirit in the understanding does not show that the Spirit of God has come to a man, but merely that He is in the outskirts of his being. The true citadel of our being is the will. It is only when the Spirit of God has entered the affections and will that he may be said to have really come to him. Mere conviction leaves the man still subject to sin; self is still on the throne. Conviction of his sinfulness and of the righteousness of Christ are simply of the nature of a notification given to the man of his need of Christ; of the nature of a summons to surrender. And it is only when the sinner consents to admit Christ as his Master and Saviour that the Spirit of God finds the gates of the citadel thrown open to him. This view reconciles all the difficulties of the case; difficulties that have troubled many Christians, and that have led many to make the mistake of supposing that they had received Christ, simply because they had received conviction of their need of him. It is a very inadequate ground of confidence, in fact, it is none at all, that the Spirit of God convicts us of our need and of the ability of Christ to save; there must be an actual transfer of the will and affections and of the whole man to him.

To illustrate this matter, let us take the case of a man who is tempted. To induce him to swerve from his integrity large offers are made to him and great pains are taken to show him that it will be very greatly for his advantage that he comply with the proposal made, and that there will be nothing wrong in such compliance. He looks at the matter fairly and fully until he grasps the true significance of the proposal and then rejects it. Now it cannot be said that the evil of this proposal has found access to him; it has, so to speak, merely come to the gates of his mind and solicited admission but without success. The Lord Jesus is represented as standing and knocking at the door of the sinner's heart, urging his claims for admission; but it is only when the sinner yields him his confidence that the Saviour may be said to have come to him. Let us then distinguish between the notification given by the Holy Spirit and the actual coming of the Spirit to a man. Let us understand that no man can be said to have received the Holy Spirit who has not yielded his will and his affections to the Spirit. It matters not how much knowledge he may have of the Scriptures, and it matters not how strong his convictions of the truth may be. He may be deeply convinced of the sin of denying the Lord Jesus, and may recognize him as the Saviour and the Judge of mankind; so long as he is governed by his own will and does not love God and his neighbour in preference to himself, he is without the Spirit. And he is without salvation. It would be a grand thing if all who name the name of Christ could see this and be made sensible of their spiritual destitution.

REMINISCENCES. LXV.

Extracts from the journal of Homunculus, March 11, 1843.

It is probable that each generation to come will have less inducement to study the ancient classics. The final tendency of culture is to take the treasures of a written language and pour them out into the oral, colloquial language by which most men communicate. Even now, the student of antiquity perceives that a large and the more important part of what he reads has already reached him by a hundred intermediate channels. The charm of novelty which attracted men to all the ancients at the dawn of modern culture must cease to exist, and the number of enthusiastic classicists must continually diminish. The genius of these works escapes as water in a high reservoir escapes by filtration into the common places of ordinary intercourse. But unjust and foolish is the contempt which some at the present day testify for the great originals; they do not consider how much of their own knowledge is derived from the ancients by imperceptible transfusion. The wisdom of the ancients is our common sense.

The following remarks occur in connection with Madame de Stael's Revolution Francaise.

A monarch arrogates to himself all the glory of his time. If heaven rained manna he would claim the honour of it.

Mad. de Stael considers M. Necker and M. Mirabeau, like Cicero and Catiline, types of the good and bad principle. She considers the genius of Mirabeau which demanded rather the conflict and the conquest than peaceful accquisition by concession, to have been fata. to France, All which I in no wise acceptl What was fatal to France was his premature death. She disserts upon his immoralities. His *moeurs* had undoubtedly been bad, but they were the consequences of a deplorable education and of a state of things against which he lifted up his voice and at last his avenging hand. "La petite morale tue la grande," was his frequent exclamation and one full of the essence of truth. Moral energy made him an Anak even among the great men who surrounded him. He had been none the less powerful had he stood alone with the people. He had a force of mind that would not have succumbed though the destinies of all mankind had been entrused to him. He might have been the atlas of our modern world. Life seemed a mighty torrent in him and it seemed strange that he should die unless indeed from excess of life. There was something preadamite about him and it would have been curious, perhaps perilous, to see how much he might have accomplished with longer life and unlettered powers.

There is nothing holds the passions in such abeyance as the law of self-preservation. This binds them down in almost every breast by a strong unrelaxing chain, so long as their outbreak can possibly expose their subject to injury. But when the individual has force on his side, the chain is relaxed, and the passions, wilder from their long subjection, indulge their dastardly rage. Yet it is the disposition of the vulgar to admire the cowardly despotism which having power and immunity on its side, abandons itself to its passions and wreaks its malignant rage upon the weak. They call it courage. Courage does without passion, and fears not to forgive when it possesses a greater degree of power than its antagonist.

Some of these thoughts were illustrated in the Mutiny. With regard to Mirabeau's remark that "la petite morale tue la grande" though there is truth in it, yet as used by him and by many it just amounts to this: You are very wrong for yielding to your temptations, but I am excusable for yielding to mine.

It is wonderful how in popular assemblages the individuals yield up their respective minds to be fused into one common mind. The more perfect is the fusion, the more violent and arbitrary is the mind whether for good or evil. It is to be said in extenuation of the crimes committed by a raging populace, that the conscience of each ceases to act when he has resigned his individual will for the will of the many. It is so natural for all the lower order of minds to believe that design just in which all agree, and to find in the common responsibility an immunity for each, that we would not deal righteously in judging of the action he, as one of a mob, commits, with the same severity with which we pronounce upon the guilt of a private offence. The chief characteristics of men in masses is force, brute force. The sense of power is the one most grateful to man and the one in which he is least often indulged. In a popular commotion he attains to a consciousness of power and riots in the pleasurable emotion, surrendering himself to it without reserve.

As in old Egypt Superstition, or the stony policy of priestcraft, imposed upon the arts inviolable laws which forbade them to deviate from their original standards and made it imperative upon them to to assume the exact and narrow and unnatural forms in which gods and heroes had been first represented, so the policy of despotism is to consecrate the limited culture which was coeval with its elevation, and even though thousands of years may intervene, to bind down the arts and sciences and all culture, all thought, to the old standards which signalized its advent.

Louis the xvi had the choice of being a hero or a victim. There was an outrage implied in the very manner of assenting to the acts of the contituent assembly. His indiscriminate and indifferent verification of all the laws passed by the assembly, was really a veiling not a renunciation of the imperial pride. He uttered a hypocritical affirmative aloud, and a deep-toned negative *in petto*. He wished to be thought a captive acting under an inevitable restraint. He wore the diadem under the cap of liberty, and the size of the cap betrayed him. His indifference, so far from gratifying the chamber, irritated it. It was plain that he concealed, not abdicated, his kingly power and that he cherished ulterior hopes opposed to those acts to which he was giving a temporary authority. But I conceive that if he had pursued another course, if he had visited the assembly and declared that he would go with them in their design of giving a constitution to France, if he had shown his sincerity by exercising his judgment, had recognized in them the representatives of the country, and abdicated his throne until they had decided whether he should be king or citizen, thus making it evident that he only sought the interests of the people, I conceive that a good constitution would have been peaceably introduced, he himself firmly seated on the throne, and all the great disasters that history records prevented. Let no man justify him by his misfortunes; he never forgot his own insignificant cares and hopes, never that he was the heir of a man who could impudently say 'The State! I am the State' and the thought never came into his mind, France is a nation of which I am an individual.

When Homunculus came to understand the character of God and the principles on which he governs nations, he had no difficulty in tracing the connection between the dragonnades and the reign of terror.

The pain of death is in the anticipation; the actual agony is the drawing of a tooth, or less. A word, O ye legislators; ye ministers of justice, a word in your ears: To him who has least merited the infliction of capital punishment assign an early death, let him hang tomorrow; to him whose heart is more hardened in malice, give a year's respite; to him who wears within the panoply of the damned and a proud escutcheon recording a hundred murders, allot five years in which to expect uncertainly his doom. The presence of death is not near so formidable as his distant tread. His messengers, even all the minutes that peer in at the window to tell of his coming, are all ghastlier.

It is true that death is simply the cessation of life and that pain can only reside in a living subject. The pain of death must therefore precede death. But the object of punishment is not simply to inflict pain but to act deterringly and nothing acts so powerfully on men as the fear of losing what they most value, life.

INTERNATIONAL BIBLE STUDY.

April 18,1880. *Matthew iii.* 1-17.

"In those days came John." When the time drew near for the manifestation of the Messiah, God took care to secure to him the most effective kind of testimony. It is very remarkable that the Jewish people should have openly declared in the most uneqnivocal manner, their entire satisfaction with the testimony that God was pleased to give concerning the Messiah about to appear. "Preaching." John was a prophet and more than a prophet, yet he came preaching; this, in fact, is the vocation of a prophet. "Repent ye, for the kingdom of heaven is at hand." This then, was the grand event to be brought about by the advent of the Messiah. They who heard this expression would naturally think of the 7th chapter of Daniel, and of the everlasting kingdom given to One like the Son of Man, and given to the people of the saints of the Most High. The kingdom of heaven means the supremacy of God in the heart, his will reigning instead of ours. That kingdom is necessarily a holy kingdom; hence the necessity of repentance in order that it may be received. So long as men are satisfied with their own ways they cannot have any aptitude for the heavenly kingdom. Repentance means the changed attitude of the mind towards sin: condemnation for approbation, hate for love, sorrow for pleasnre.

"For this is that which was spoken by the prophet Isaiah." Extraordinary as appeared to men the mission of John, it was simply what the prophets had predicted. Men show how little they are acquainted with the Scriptures they profess to revere, by their failure to recognize the events and the persons that have been predicted. "Prepare ye the way of the Lord." We have to prepare a way for the Lord's ideas by giving up our own, by renouncing our self-confidence, by turning from sin, by doing the things which the Lord demands of us.

"Make his paths straight." Give up the idea that he will travel in your crooked ways, and fall in with your notions of religion.

"John had his raiment of camel's hair." What is it to us how John came clothed? What truth is symbolized by a camel's hair garment? The object of the details here mentioned is to show us that John had his body in subjection, and was absorbed in the concerns of his office, making light of physical comfort, making no preparations for his temporal support, but relying upon him whose work he was doing to give him what he needed. The garment was such as was generally worn by the Arabs of the locality,

and whatever John could find to eat in the jungle he ate it and was satisfied.

"Then went out to him Jerusalem and all Judea." A messenger usually goes to those whom he is to address; but God saw fit that the people should repair to John. This they would not have done if they had not been assured that he was a man sent from God and that his mission was big with significance.

"And were baptized of him in Jordan, confessing their sins." They could not have given any more emphatic declaration of their recognition of the divine commission under which John was preaching. Baptism was for sinners of the Gentiles, and showed the gulf that separated Gentilism from Judaism. It was most humiliating for the Jew to undergo this rite and thus testify that as regarded the Messianic kingdom he stood very much on the same level as the Gentile. Now let us note that the Jewish people as a body, inclusive of all classes, bore this testimony to John and *ipso facto* to the Messiah whom he came to introduce. They set to their seal individually and collectively, that the Messiah who was about to appear should be their Lord, and pledged themselves in the most solmen manner that was possible to receive him cordially and submissively. What evidence then have we that Jesus is the Christ? We have the testimony of the whole Jewish people, given in the most emphatic manner, by the humiliating rite of Baptism. Testimony that involves the abnegation of one's personal righteousness and the confession of utter sinfulness is testimony of the most irrefragable kind. The Jews indeed afterwards rejected Jesus, denying that he was the Christ. But that was when they had understood his demands upon them and the nature of his kingdom. They admitted that John was sent from God and positively bound themselves to receive Him whom John came to introduce, whatever his teaching might be. They had indeed their own ideas of what he should do for them, and these ideas did not accord with the mission of Jesus. And just this might have been expected; for if they were well-informed in the things of God, there would not have been the need of a teacher from God. The Messiah came with all the powers that they had predicated of him, only he would not use these powers in the way they wished; hence their dissatisfaction with him. If he had only been willing to use them in expelling the Romans, they would have been content. To the great truth that Jesus is the Christ, the Saviour of mankind, we have the testimony of the Jewish people, given before they knew what would be involved in it.

"O generation of vipers." John pointed out these classes as the seed of the serpent, who were to bruise the heel of the Messiah and whose head was to be bruised by him.

"The axe is laid unto the root of the trees." As an intimation that it was to be presently used in felling the tree.

"Mightier than I" John could tell those who came to him what to do; but to give them power to do it, was not within his scope. Jesus when perfected, knew how to put divine power within the hearts of his disciples, and arm them against their own passions and weaknesses. "With the Holy Ghost and with fire." In John iii. we have the conjunction of the Spirit and water; here, of the Spirit and fire. Both fire and water are used supplementally to show the character of the operations of the Spirit.

"Thus it becometh us to fulfil all righteousness." Christ is our Leader and Commander; He is the author and the finisher of our faith. He hath left us an example that we should follow his steps.

"This is my beloved Son in whom I am well pleased." Thus we have direct attestation from heaven. This is that humanity with which alone God is well-pleased; for this is that alone which is in all things conformed to the will of God. This voice from heaven is the same that had been speaking in the 2nd Psalm for a thousand years. Is this the one in whom we are well-pleased? Do we give testimony to that effect when the world seeks to engage us to pursue paths not trodden by Jesus?

CLEANSETH.

"If we walk in the light as *he* is in the light we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1*st John* I: 7.

The Gospel of the Lord Jesus finds us estranged from God; we do not naturally have a disposition like *him*, hence are not in communion with *him*. Originally God talked with man face to face; but when Adam had sinned he tried to hide himself. He was not at ease in God's presence; he was no longer fitted for thus familiarly associating with his Maker and hence Eden ceased to be the home of the human race.

But God's love has devised a plan whereby man is again to become meet to associate with *him*. As long as human beings are sinners they may not have any thing in common with God; for He is holy—his plan is that we become holy; that we become partakers of the divine nature; that we part with our sinful nature and put on a new one free from the old sinful desposition. If one ask "How this is?" I can only reply "That God so loved the world that he gave his only begotten Son that whosoever believeth in *him* should not perish but have everlasting life." So God's love provided for us a sufficient remedy for sin; a sacrifice which He was pleased to accept as an atonement for our sins; and Jesus the annointed Son of God freely gave himself for us; died for our sins, and rose again for our justification—and this atonement avails for all who believe in Jesus; as it is written, "as many as received him to them gave he power to become the sons of God, even to them that believe on his name;" so all who accept Christ become the sons of God; this is by the power of the Holy Ghost; the Spirit accompanies the truth and when by faith one accepts Jesus Christ, pardon, cleansing and a new disposition are given, and one becomes a new creature in Christ Jesus. Such an one has fellowship with God; old things are passed away and behold all things have become new; he has left his sins behind him.

My readers, I wish to impress on your minds that the sons and daughters of God do not live in sin. None can be guilty of a known sin and still claim fellowship with God. They are mistaken who live in sin and still dream of heaven. John puts it very clearly in the context: "If we say we have fellowship with *him*, and walk in darkness we lie and do not the truth." We may deceive ourselves, we may impose upon our associates; we may hide sin in our hearts, but we cannot deceive God; if we live in sin we do so because we love it and because our hearts are not changed by the power of the gospel of Christ.

But here we have good tidings for those who have fellowship with God. "If we walk in the light as *he* is in the light, we have fellowship one with another and the blood of Jesus Christ his Son cleanseth us from all sin.

To walk in the light is to lead a holy life. When one is born of God the heart is filled with joy in the Holy Ghost; every thing opposed to the love of God is subdued; or at least the law of love to God and good will to man becomes the governing principle of life. Such an one is in the light.

But God does not violate our free agency in working this change in our natures; there must be on our part submission and a willingness to obey Him ere we can enter upon a Christian life. But here upon the very threshold of a spiritual life many forfeit all and are lost; the light comes to them, a degree of blessing rests upon them; the question of obedience, which involves renunciation of self and trust alone in Jesus, faces them and failing of submission and trust they never enter into life at all. They may deem themselves Christians, but they never make any headway in the divine journey simply because they are travelling in the wrong direction. Such would do well to go back, repent of sin, obey God and accept the Lord Jesus without reserve, else life must prove a sad failure.

Then again many of God's dear children fail to follow the Spirit's teaching and thus to walk in the light; the consequence is that their lives are of little use, they must suffer loss both here and in eternity. It is to the willing and teachable ones God imparts his spiritual blessings. There will come a voice to you saying, do this, do that—it may be something that crucifies the flesh, that humbles you—it may be something hard to do; there is in us naturally a strange shrinking from the performance of religious duties; it is strange, still true, that we are sometimes ashamed to witness for Christ, ashamed to pray in public—ashamed to speak to a friend about his personal religious life; ashamed to do a duty in the presence of a comrade; but our experience has been that blessings come along with the performance of duties—that leanness of soul resulted from refusal to obey the voice of God speaking to us. Disobedience will shut a multitude out of heaven; this was the sin that caused the rejection of Saul from being king of Israel.

If we would walk in the light as He is in the light we must ever keep the soul in a listening attitude; we must be ready to obey God in a moment, even though this obedience seem to rob us of all our idols. I know of no quality possessed by human beings more highly prized of God than this; when the Lord was about to destroy the cities of the plain He gave as a reason for confiding his purpose to Abraham that He knew that he would command his house after him. And when this patriarch received an order to offer up his son Isaac as a sacrifice on mount Moriah he did not hesitate for a moment; such should be our obedience; then with a perfect faith that never wavers I see no reason why we should not day by day and moment by moment walk in the light of God, ever looking to Jesus to save us from every known transgression of the divine law, or at least to give us that love to God and man pure and undefiled which is the fruit of the Spirit given us.

"We have fellowship one with another and the blood of Jesus Christ his Son cleanseth us from all sin:" This fellowship does not ensure oneness in opinions—Paul and Barnabas no doubt loved each other, still they differed so in judgment in a certain case that they found it best to choose separate fields of labor. It does not make either our habits of life or tastes one—for brought up under different circumstances on opposite sides of the globe it may be, with varied training and culture, no wonder that no two of us are in these respects precisely alike.

It has been said that God has not made any two things the same. No one blade of grass or tiny leaf finds its exact likeness in another. So too of the fourteen hundred millions of pairs of human eyes that look out upon this beautiful world, the difference of each is so striking that we cannot fail to discover it;—so too we

differ mentally and spiritually from each other.

Still in a certain sense Christians are one; they are born of God; they have one heavenly Father; one common Saviour; they drink from the same spiritual fountain; they belong to one family part of whom are in heaven and part on earth. Some Christians have little love for each other, because they have little for Jesus and the Father in heaven.

True fellowship one with another always results from high attainments in a Christian life; hence you may have noticed that persons eminent for their piety and devotion for the Master are always ready to give the right hand of fellowship to every one who believes in God and his Son Jesus Christ and works righteousness.

But it is written "And the blood of Jesus Christ his Son cleanseth us from all sin." How is this? Will we ever get where we will be free from error and frailties? I fancy not; Will we cease to make mistakes by and by? No! not in this life. Will we be saved from doing every thing in its nature and tendency wrong? No! this is not possible as long as we are imperfect beings liable to form incorrect judgments and draw false conclusions every day of our lives.

Then what is implied in the fact that upon certain conditions "The blood of Jesus Christ cleanseth us from all sin?" The process seems to me like this. We come to Jesus as penitents for pardon of sin, we also ask *him* for a new heart, for a changed nature; we receive Christ and our burdens fall, and the result is peace and joy in the Holy Ghost. The Spirit which is light comes to our hearts; we hear a voice within saying this is the way walk ye in it. We find if we obey we have peace, if not trouble. We are led to take Christ not only for pardon of sin but for the removal of every disposition we discover in us contrary to holiness; so as light comes to us more and more we accept Jesus as the *one* to save us from all we find wrong in us. Did you ever go into a dark room full of dust? it seemed all right, but by and by a ray of light was admitted and the dust became visible. So it is with us—till the Holy Spirit shines into our hearts we do not discover their sinfulness, and from time to time as we receive a more intense spiritual light new things appear to be corrected. And thus we ever look to Jesus for the removal of these. His blood avails for us and while we trust *him* fully his blood continually cleanseth us from all sin. PEACHY TALIAPERRO WILSON.

THE LANOLI CAMP-MEETING.

THE third Camp-meeting at Lanoli held in connection with the South India Conference M. E. Church, during Easter week, will live long in the memories, and its blessed effects in the experiences of many who were present. To those who looked forward to the vacation as a break in the whirl of business, or the humdrum of official life, the campground afforded the most delightful and refreshing quiet with the additional advantage of offering a perfect opportunity to study the doctrine of "Scriptural holiness" the promotion of which was the distinctive object in view—a doctrine which though regarded as the speciality of the society founded by John Wesley, has to-day a growing interest in all evangelical churches in England and America. While God is not confined to time and place, and all who seek him *diligently* in any place or at any time will be rewarded, yet there is an influence which steals over the soul when listening to nature's anthem of praise as she reflects the smile of God. How frequently did the sweet singer of Israel give expression to this secret influence! How often was "Great David's greater Son" found in the wilderness, or on the declivity of the mountain, or in the silent shade of Gethsemane, whither he had retired to commune with God!

We arrived in time to attend the Friday evening service conducted by Rev. W. B. Osborn, the pioneer of Camp-meetings in India, and who has for years been connected with the Camp-Meeting Association of America. The subject of his discourse was one eminently calculated to prepare the way for the baptism of the Spirit, by directing attention to the great need for it evidenced by the crying sins of the church, which had deprived it, as Israel of old, of the favor and blessing of God; but against which God's ministers too often fail to preach on account of culpable reticence, or the natural desire to please. The universal neglect in this respect was shown to be the great hindrance to the spread of the Gospel and the redemption of the world, which for 1800 years has languished, for "God's hand is not shortened that it cannot save." Some of the sins passed in review were (1) Superficialness in religion, (2) Unbelief of the church in the promises and power of Christ, (3) Pride "the hydra-headed monster of hell"—the pride of wealth, pride of position, pride of color so glaring in the Christian church to-day. (4) Dissensions in the church, (5) Worldliness, bringing in its train indebtedness and dishonesty. (6) Sabbath breaking, (7) Neglect of close study and prayer, unwillingness to work for God and neglect of family religion. (8) Defective training of children, and neglect of servants. The occasion was one of deep heart searching before God, and the meeting closed with a season of prayer for the outpouring of God's Spirit and the manifestation of his power in the hearts of his children.

7 A. M. on the following day found the preaching tent well filled to hear one of sister Amanda Smith's inimitable "talks." After reading, with running comments, the opening hymn "Jesus lover of my soul," Sister Smith spoke on I Thess IV and 3 "For this is the will of God, even your sanctification." A definite and clear experience of acceptance and pardon necessary before the blessing of sanctification, could be understood. This blessing involved in the will of God, which will is the legacy of every believer. When claimed, however, by any one of the heirs, the others complain and criticise. The course to be followed under such circumstances wss happily illustrated by the speaker's supposing she had come into the possession of a legacy of untold wealth, and as she passed along in her barouche she overheard her former acquaintences criticise and speak disparagingly of her, she would not stop to argue or quarrel with them, but would "drive on;" and so the Christian who has by faith come into the possession of this inestimable legacy willed to him by God, should "drive on to the regions beyond," regardless of the opinions of others. The point and force of Sister Smith's words made a lasting impression. She went on to shew that this purpose of God fully met all possible conditions of depravity or temperament. It was *God's will*, and nothing could withstand that. The fear that trusting God fully would involve impossible duties and sacrifices was a mistake. God promises to provide, and all will come right in the end. The greatest happiness in this life comes from saying "Yes" to every thing God requires. The will of God is sweeter than everything else, where God is known in the experience of heart holiness.—At the testimony meeting immediately following, several witnessed to the cleansing power of Christ, referring to the help they had received from the exhortation.

At the noon service Miss Anstey of the Colar Mission, South India, gave a sketch of the marvellous way in which she was led to adopt, with signal success, the faith principle in respect of mission work and the establishment of the orphanages under her superintendence, It was the first time the speaker had addressed a public assembly; but the easy flow of language and her conversational style had something in them peculiarly attractive which added not a little to the interest of the extraordinary history of her "work and labor of love."

In 1874, after 9 years service in the mission field of South India, Miss Anstey's health completely broke down and her physician recommended an immediate return to Scotland; as her further stay in India would inevitably result in a life-long illness. Her departure was for some time delayed by the case of Huchi, still remembered no doubt by many of our readers and which we need not repeat, though some very interesting particulars, illustrating the faithfulness of a prayer-hearing God, were related by Miss A.

The excitement connected with this case told so considerably on Miss Anstey's health that on her return home shortly after, she was obliged to remain two months in England before proceeding to her friends in Scotland, and for several months the action of the heart was very weak. The mental disquietude from a consciousness of inward sin and unholy tempers was the great hindrance to the skill of the physician. Miss Anstey attended the holiness meetings held by Mrs. Pearsall Smith in England, and soon obtained the spiritual healing which she sought from the Great Physician. On improving in health Miss Anstey volunteered to return to India to labor outside existing mission lines, but being refused resigned her connection with the society to which she belonged, and decided to follow the leadings of Providence. Her illness returned in all its severity; a change to Switzerland and thence to Germany proved futile, but when the physicians declared that nothing more could be done, and that she could never hope to return to India, Miss Anstey's attention was drawn to a little work entitled "healing by faith," and perceiving that there was scripture warrant for the same, she felt assured that God was not only able but *willing* to restore her to perfect soundness. In entire submission to the will of God, Miss Anstey claimed the promise that "the prayer of faith shall save the sick," and complying with the scriptural conditions, received the assurance that the healing would come. On the sixth day, this trustful dependence was honored of God, and she was perfectly restored to health, returning to India the same year, and never again being afflicted with the malady.

Failing to secure the kind of work she sought in connection with any missionary society, Miss Anstey regarded these objections as a divine indication to adopt the faith principle, and accordingly came out to Colar in 1876 untrammeled by any society connection, and immediately espoused the cause of the orphans, 600 of whom, perishing for the want of the bare necessities of life during the late famine in Southern India, were waiting to be gathered into the fold of Christ. A permanent and suitable building was erected, the money for which poured in without in a single instance being solicited. The institution thus started has been conducted on the same principle, and though never a request has been made for help, the necessary funds have always been forthcoming. Miss Anstey related a few touching incidents illustrative of the spirit of gratitude in the children, and their attachment to the orphanage. Many of those lambs snatched from heathenism have passed away triumphantly to their home on high, leaving behind them a clear testimony as to their sure and steadfast hope of eternal life.

The consideration of "the apostle and high-priest of our profession, Jesus Christ" [Heb. III. 1] formed the subject of the evening's sermon by Bro. Shaw of Madras. In the preceding chapter the writer of the epistle assigned 7 reasons for Christ's advent. (1) To taste death for every man. (2) To bring many sons unto glory. (3) To declare God's name to man. (4) To destroy him that had the power of death, that is the devil. (5) To deliver men from the fear of death. (6) That he

might be a merciful high priest. and (7) that he might make reconciliation for the sins of the people; and now exhorts his "holy brethren" to *consider* the mission and priesthood of Jesus Christ. The manner of the address "holy brethren" an indirect proof of the attainability of the state of sanctification in this life, though the majority professing to be "partakers of the heavenly calling" look forward to it in the life to come. The apostleship of Christ designed to reveal to mankind the nature of God; the cross of calvary the grandest exhibition of this revelation. The highpriesthood of the God-man, to whom all power in heaven and earth is given, is the ground of man's hope of pardon and acceptance, as He bears in His glorified body the marks of his great work and passion. This consideration the direct means of an intimate knowledge of Jesus as a personal friend. A holy familiarity with God, illustrated by the marriage relation, the closest of earthly ties, is the purchased right of every believer in Christ. In conclusion the unsaved were invited to consider Christ as the anointed Saviour, the only hope of attaining unto that "holiness without which no man shall see the Lord;" and to receive him, ere he comes the second time as the Judge of the quick and the dead.

W.

(To be Continued).

CORRESPONDENCE.

Work among the Thakoors.

To the Editor of the Bombay Guardian.

Dear Sir,—Since my last letter to the *Guardian* we have continued to receive tokens for good from the hand of the Lord. Just at the time it was needed, money came in, in answer to prayer. After receiving the Collector's favourable reply we resolved on making another tour, this time with the object of prospecting for land.

Before starting however we interviewed the Mamlutdar on the Collector's suggestion. This native gentlemen very courteously gave us all the information we stood in need of, remarking at the same time, "why not go here" (pointing with his finger to the north) "there are plenty of Thakurs there." Our reply was, "we must first try for land at the foot of the Arankurung hills, if we fail there, we shall try this side."

We left for the hills on Feb. 27th, and returned three days after *without* success, as there was no suitable land in the gift of Government to be had. Land was offered us by a villager if we wished to purchase it. This we could not do, and even had we been able to purchase it, it would have been of no value to us because of the great want of water during the hot season, in that region; the poor villagers having to fetch their supply from a spot two miles distant. We returned home perplexed. What did the Lord want us to do? Did He mean that we should give up? And if He meant failure, or that we should drop the matter, why then did He so graciously provide us with means? Our faith began to droop, but the Lord came to the rescue. We remembered the Mamlutdar's words, "why not go there" (north). We took courage and determined to make one more effort, and trust "Jehovah-Jireh" for results. So for the hills and wilds north-west of Egutpoora we set out on March 19th.

We had made out a list of those villages we intended visiting, but as to which particular village we should pitch upon for our future headquarters, we were undecided. Very earnest were the prayers and arguments we put up before the throne of grace that first day of our third journey. Very fervently did we beseech the Lord since the earth was His, to provide us with a corner by directing our steps to the right village.

The first Thakur village we halted at, possessed no land. We did not tarry long there. Towards evening we continued our march resolving to spend the night in one of tho Kunbi villages in the plain.

On the road, allowing the others to go on a little in front, I was led to pray for guidance. The answer to that prayer came almost immediately. No sooner had I rejoined the party than our native Local Preacher stepped up to me and said, "Sir, the guide says that if we want to go to the Thakurs, there is a large Thakur village a few miles distant from here, and we *ought* to get there." At first I had some doubts about acting on the guide's advice, yet feeling that the Lord may be in it, I agreed. We changed our guides at the Kunbi village we proposed sleeping at and though late, cut across the hills for the Thakur village referred to. We arrived there by seven or eight o'clock that night. The Thakurs welcomed us. I told them what the object of my visit was and asked their help. They offered it willingly.

The next morning accompanied by the Patel and Kulkurni we made a survey of the country. Land admirably suited for our work was obtainable. We fixed upon a site, and after spending the Sabbath with these villagers we returned to Egutpoora, full of joy and praise.

Here let me give a few particulars respecting this place which under Divine blessing, we hope will be the chief post of our Thakur mission.

The village, a large one with a population of over two hundred souls, is thirteen miles north-west of Egutpoora, and located in a small wooded valley which is shut in on three sides by encircling hills. The village is favourably situated being sufficiently near Egutpoora, and in the line of other Thakur villages. From it, a preacher could start itinerating in a direct route for miles and touch not only Thakurs, but also one or two other forest tribes inhabiting the dense jungles below the ghauts.

Our selection covers over an acre of land, is central, and along-side of a stream which affords the valley a supply of good water throughout the year. The Lord could not have led us to a better spot. It was clearly His doing. We give Him all the glory.

Our application has gone in to the Collector's office. Let all your readers pray that God may prosper it and grant us good success.

Yours &c.

G. K. G.

7th April 1880.

NOTICES.

Bombay Temperance League. A district meeting of the League will be held at the house of Major G. W. Oldham, Girgaum, on Tuesday next at 8 P. M. All are cordially invited to attend.

Received for the House of Hope from R. C. W. Rs. 25; *Amor Dei ducat*, Rs. 10. From the same for Teloogoo Mission, Rs. 15; Teloogoo Orphanage, Rs. 15; Lanoli meeting, Rs. 10.

Received for Grant Road M. E. Church. Mrs. F. Rs. 10; J. J. 10: J. N. H. 10; J. W. 10; P. G. 50; W. W. 10; A. S. E. V. 8; Mrs. B. 3.

Epitome of News.

Saturday, April 3.

—Am. *Methodist*: If a business man makes a liberal donation, he is straightway set upon by everybody for other gifts. This is the most ingenious process for curing men of generosity that could be devised; the punishment for a noble act is so severe that the average man will not repeat it. After such an experience, with a hundred begging applications per day, he will naturally seek to save his time and feelings by getting it understood that he is not a liberal person. If A has made a large gift, the inference is, not that he has millions more to give, but that he has paid his tithes, and that some other man has not. "It is odd," said a wealthy man, some years ago, "but one large subscription has cost me more pain than all my sins. I am badgered and chased as though I had deserved to go to State Prison." The point is worth careful attention.

—*Evangelist*: An effort is making in Boston to substitute continuous stories and narratives for the "scrap" reading-books now used in the public schools. The popular reading-book is made up of selections in prose and verse. Some of the selections are humorous, others serious. There is pathos and patriotism, with here and there an eloquent extract. But most of the pieces are above the appreciation of the children who read them. They are not calculated to interest young pupils. They convey no important information, and are not likely to awaken a love of reading in those who are obliged to read them as an exercise. The new books are designed to interest the pupils, to awaken a love of reading, to familiarize them with standard literature, and thus to form a taste for good reading while they are learning how to read. The plan is at least worth the consideration of teachers. If it were well carried out, it could hardly fail to do good. If the public schools can do anything to awaken in their pupils a taste for reading good books, and to prevent their reading the trash which is weakening the minds and poisoning the hearts of so many young people of both sexes, they will have an additional claim for popular support.

—*N. E. Evangelist*: These bucket-shop 'bankers', offer to invest sums all the way from $5 upward. They send circulars stating that certain stocks are 'booming,' and can be bought and sold in a few days at enormous profit. When a customer sends $5 or $10, they write 'We have bought D. L. & W. [or whatever the stock may be] at 37 for you, the profit on which now amounts to $75; but as the pool will not sell under 40, we must have an immediate remittance of $112.50, and will send you, next week, full remittance covering your profits.' If this letter does not bring the money, another letter, and finally the telegraph is tried. This is generally successful. The poor, deluded fellow sees the prospect of $500 or $1,000 profits disappearing unless he sends $112.50. He hasn't got it but borrows it, sends it to the fraudulent 'house' and in a few days gets a reply—this is a literal sample:

Dear Sir: The sale we made has terminated disastrously and the contract has expired without result. We regret this as much as you can. Had you remitted in time, this would not have occurred. Hoping for better results next time, and awaiting your further orders, we are, etc. Baxter & Co.

Of these fraudulent 'bankers,' or 'brokers,' or 'agents,' there are, or were, thirty-three in this city, the amount of whose business may be estimated from the fact that together they receive 7,500 letters weekly, of which 2,000 are registered, and known to contain remittances all the way from $5 up to $500 and more! and they are swindles pure and simple, and the parties engaging in them are swindlers.

—Celluloid, one of the most remarkable of modern inventions, bids fair to be not less extensively or variously used than vulcanized rubber. It is produced, says the Journal of Industry, by mixing gum camphor with a pulp of gun-cotton, and subjecting the combination to a high degree of pressure and heat. The result is a hard product of extraordinary toughness and elasticity. It can be made plastic again and molded into any required form. Any color can be given to it by the use of coloring matter during the process of manufacture. It is extensively used as a substitute for ivory,

which it resembles so closely that it is sometimes difficult to detect the difference. It is said to equal ivory in strength and elasticity.

—The Anchor Line s. s. Anglia, which sailed from Bombay for New York, via the Mediterranean ports, on the 15th February last, made the passage toMarseilles in twenty days.

—A telegram was received in Calcutta on Tuesday announcing the sudden death of the Rev. J. M. Themson, late Senior Chaplain of St. Andrew's Church in the city. The *Englishman* says:—"The gentleman fell back dead in the pulpit while preaching in Burntisland Church, Glasgow, on Sunday last. As he was to have been introduced to this new charge on Sunday, the 21st ultimo, by Dr. Herdman of Melrose, who had been his predecessor in the senior Chaplaincy in Calcutta, last Sunday must have been the first occasion of his presiding since his formal introduction to the congregation."

—Deaths last week, 514.

—We acknowledge receipt of the *Indian Railway Travellers' Guide* for April, 1880, 142 pp. published at the *Bombay Gazette* Office. Price 8 annas.

Monday, April 5.

—A sad occurrence took place on the 2nd inst. by which Private Brasier, of H. M.'s 78th Highlanders, lost his life. He was out shooting for a day and shot himself accidentally.

—We acknowledge receipt of the G. I. P. R. Monthly Guide, for April, containing Railway Map, rules and information, rates and fares. Price one anna.

—The Coroner's jury in the case of Mr. Grondona have returned the following verdict: "The jury are unanimously of opinion that the death of Charles Grondona was caused by an overdose of morphia which was administered out of a solution, prepared by mistake, of 30 instead of 2 grains of hydrochlorate of morphia."

Tuesday, April 6.

—Press Commissioner, Calcutta 5: The Jabbar Keel Ghilzai having refused all overtures, and declined to make the only reparation for outrages committed by the tribe during the past ten days, a force will move into Hissarak and punish the villages implicated in the murder of Lieutenant Thurlow and other raids upon caravans, as soon as the flying column sent to realise the fine imposed upon the Waziri Khugianis returns.

—The *Lucknow Times* regret to learn that a serious accident befell the Rev. Brignal Peel, of the Wesleyan Mission, on the 1st inst. The Rev. gentleman went out early that morning shooting, aad the last charge burst the gun, shattering his left hand and fracturing his skull. All that surgical and medical skill can effect is being done, but Mr. Peel's nervous system has sustained a severe shock. The great danger in such accidents is lest tetanus supervenes upon the injury.

Wednesday, April 7.

—Her Majesty's Birthday will be kept on Saturday, the 29th of May.

—Yesterday, at the Fort Police Court, before Mr. C. P. Cooper, Mr. John Bristed, chief assistant to Messrs. Kemp and Co., chemists, was charged at the instance of Mr. Superintendent Crummy with having, on the 21st March, caused the death of Charles Grondona by doing a rash and negligent act not amounting to culpable homicide. The hearing of the case was postponed till the 16th instant. Mr. Bristed was liberated on bail, himself in Rs. 2,000 and two sureties in a sum of Rs. 1,000 each.

—*Bombay Gazette*: "The verdict of the Coroner's jury in the case of the late Mr. Grondona was substantially one of misadventure—the only one perhaps which could be come to in view of the facts. But it is a little disquieting to find that any one of us may be sent to his long account by a "mistake," and that not even a suggestion for the avoidance of such mistakes can be arrived at after several days' investigation by a coroner, a jury, and several men of law, with the assistance of the best medical opinion in Bombay. Mr. Grondona lost his life, as the jury agree, through a solution of morphia being by mistake made of thirty grains, instead of two grains, as the doctor had ordered. Some of the jury wished to append to the verdict a statement "That the prescription was written with ordinary care, and in such a way as not to cause injury or death: but wo do not consider that it was written with more than usual plainness. Considering that Messrs. Kemp and Co. had before prepared medicines from Dr. Lorigiola's prescriptions we cannot see why a mistake should have been made, especially as the word *grana*, in exhibit 'D.' appears to us to have been plainly written." The Coroner objected that the opinion so stated was not in due legal form and perhaps he was right, but no one who followed the evidence will doubt that it was strictly in accordance with the facts elicited."

—*Overland Mail*, March 19: Disturbances are announced between the Mussulmans and Christians in Smyrna.

The ransom demanded by the Salonica brigands for Col. Synge has been sent from Constantinople to Consul Blunt.

Affairs in Basutoland are said to be critical, owing to the Government insisting on the disarmament of the natives.

Amongst the deaths recorded this week are:—Lieut-Gen. R. de Salis: Lady Couper; Lady Nasmyth; Commandar J. R. Amherst; and Major B. D. Kennicott.

Dr. A. Vans Dunlop, of Edinburgh, who died last month, has left 70,000*l.* to the University of that city.

Information has been received of a rupture between France and Madagascar, consequent upon a misunderstanding between the French Consul and the Hova Gevernment. The Consul is reported to have hauled down his flag and to have appealed to his Government for support.

The steamer *Rathmore*, which left Cardiff on Jan. 3 for Bonmbay, is believed to have been lost with all her crew in the Mediterranean. Two life-buoys, marked "s.s. *Rathmore*, Liverpool," have been pitcked up off the coast of Malta.

The Bishop of Mauchester on Sunday preched in St. Paul's to a crowded congregation, from the first few verses of the nineteeth chapter of Isaiah, where the prophot speaks of the political and social phenomena of his day.—

During recent years England, he said, had been parting more and more with many of its traditions. Some of these were merely corrupt remnants of feudalism. By losing these we had nndoubtedly gained; but there were others which we had lost, or were fast losing, to the great detriment of the commonwealth—the high sense of duty to the State; the measuring of the nation's greatness not by its revenue in pounds sterling, but by its wealth in the sound bodies, honest hearts, and pure, healthy homes of its people; the temper of willing obedience to the law, and those who represent the law,; and a *strict commercial integrity*; not the tricks of trade which had been generated by an unwholesome competition, and if the evidence could be truced, had more to do than he liked to think with the terrible Tay Bridge disaster. These were the things which made England great, and the loss of which would make England small. He referred with regret to the fact that so large a portion of the revenue was raised from drink and tobacco, and quoted with approval the closing sentences of Lord Derby's recent address, where he declared that we should have fighting enough for our time if we attacked the pauperism, drunkenness, preventable disease, and squalor amongst our lower classes. Mr. Bright had stated that the leaders of the national Church had on no occasion on which the eternal principles of righteousness were involved in national policy, stood forth to guide and enlighten the national conscience. The bishop said he would not stay to examine wheather the charge wss based on adequate information, but he felt sad to think that it could ever have been made, and if it were true in any measure, every Churchman should make it his first effort to wipe away such a stain.

Thursday, April 8.

—*Times of India*: "Her Majesty the Queen-Empress has conferred the sovereignty of the province of Kandahar upon Sirdar Shere Ali Khan. This is one of the latest items of intelligence which comes to us from Afghanistan. Mr. Lepel Griffin's previous announcement prepared us for something of the kind and now we are informed of the exact relation in which that province will stand towards India for the future. A British agent will reside at Kandahar, and a British force be permanently stationed there, but in all other respects the new Wali of Kandahar will be independent. In effect, Kandahar will add one more to the number of native states feudatory to the Indian Empire, and it will serve us as an outpost to keep watch upon movements in Centaal Asia. The Wali has been notified that the railway will be built to Kandahar, a matter which we rejoice at, for it will establish our communications with what is destined to become an important military post, and also serve to open up trade and intercourse between India and Central Asia."

—The Mustaufi arrived at Cabul on the 5th. He reports Mahomed Jan, Hassan Khan, Tahir Khan, Allam Khan, Mir Butcha, and others are at Maidan. These chiefs seem to have settled on no united course of action, but express themselves willing to listen to what the British have to say regarding the creation of a new government. The Chiefs will be invited to Sherpur to discuss matters, but will be given to understand that the partition of the country has been resolved upon. Next fortnight will probably decide matters one way or the other.

—*Times of India*; London: The society for the suppression of the Opium Trade has issued an address to the electors of the United Kingdom, which is signed on behalf of the Society by the Earl of Shaftesbury, the Duke of Westminster, several of the bishops and peers, Cardinal Manning, Dr. Bennett, President of the Royal College of Physicians, thirty-seven members of Parliament, Herbert Spencer, James Martineau, C. H. Spurgeon, the secretaries of the great missionaries societies, and the usual array of fanatics and followers of "fads." The address points out that the opium traffic is no party matter, both Conservatives and Liberals being equally responsible for it; that the trade is carried on directly by the Indian Government, and ministers notoriously to the vices of the Chinese, the Chinese Government having repeatedly declared that the opium is most injurious, and that the trade in it is a most serious provocative of ill-feeling against our country. China, "in spite of repeated potests, is still obliged by the Treaty to admit the drug, *although we have allowed the Japanese to exclude it.*" The address concludes as follows:—"We are face to face with the appalling fact that this Christian nation is guilty in the sight of God of a great national sin. Electors! This opium trade is carried on by authority derived from you, upon you the responsibility rests until you have solemnly charged your representatives in Parliament that they at once take steps to terminate our national support of this unrighteous trade."

Friday, April 9.

—*Bombay Gazette*: The chiefs collected by the Mustaufi at Maidan expected a European officer would be sent out to conduct the nego-

tiations there or to escort them to Kabul. This was peremptorily refused, and they have now declared their willingness to come in on receipt of a letter assuring them that they will be safe in Kabul and will be permitted to leave whether the negotiations fail or not. A letter to this effect has been sent to them, and it is expected that a durbar will be held on Saturday and replies given to their representations.

Abdul Rahman is making rapid headway in Turkistan. It is reported that he is at Ghori on the Rohistan Road.

The fine of Rs. 5,000 demanded from the Waziri section of the Khugianis for their share in the attack on Fort Battye has not been paid, so two moveable columns marched against them on the 4th. Some of their towers were blown up and more will be destroyed unless the money is at once forthcoming. Special orders for the protection of villages as distinguished from fortified enclosures and towers have been issued. A fine of Rs. 5,000 imposed on the Kadun section of the Khugianis for the same outrage has been paid. For the murder of Lieutenant Thurlow and other outrages on the road near Jagdalak, a fine of Rs. 10,000 has been demanded from the Hissarak villages concerned which are under control of Maizulla Khan Ghilzai. All their towers will be blown up unles the fine is paid. As each tower costs from Rs. 200 to Rs. 500 in building, this punishment is expected to have the best results, and the tribes will hesitate to raid in future knowing what reprisals will be expected.

—Same; Simla, 8: It is currently rumoured here that the liberal leaders have asked Lord Lytton to continue in office for a short period, while a successor is selected. He has assented. His Excellency leaves Calcutta on Monday, arriving at Simla on Friday.

—The court of Enjuiry on Serjeant W. Herbert, charged with deception at the Coorla prize-shooting, has not yet terminated.

—According to Mr. King, of the Botanic Gardens, Calcutta, India is threatened with a new danger. Mr. King writes that the claim of the Chinese over the kingdom of Nepaul is no empty pretence, for in the course of some recent botanical invesigations he has found the chiefs "in active political communication with the Government at Pekin and holding the belief that China, not Russia, is the power which will next threaten English supremacy in India."

—According to the latest news from Persia, the apprehension of famine in the northern half of the country seems to have entirely passed away.

—Deaths last week, 543.

—*Times of India*; Kurrachee, 9: The Rev. T. H. Baring, of the Church Missionary Society, arrived from Lahore yesterday, and proceeds to England in the steamer Goa with three young natives, two of whom are sons of native pastors, who are going home for their education.

The Hydrabad water-works were opened with great ceremony by the Collector, Colonel Dunsterville, on the 3rd instant. In the afternoon the poor of the city had a treat at the cost of the Municipality.

—The Str. *Khiva* with English Mails, left Aden for Bombay, Thursday, 6 a.m.

Selections.

"WHY COULD NOT WE?"

An Inquirers', Meeting for Christians.

BY REV. HENRY DENING, ISLE OF MAN.

WE hear great deal about inquirers' meetings for sinners, but in the New Testamen twe have many instances of inquirers' meetings for saints. As we see the terrible progress of evil and our inability to stem the torrent, would it not be well to follow the example of the disciples of old, of whom, when they met with failure attempting to cast the devil out of a boy, it is written, "Then came the disciples to Jesus apart, and said, Why could not we cast him out?" (Matt. xvii. 19). Oh that we spent more time with "Jesus apart!"—"apart" from the rush and hurry of business, secular or spiritual; "apart" from work which the world could do as well, or even better than ourselves; "apart" from the often profitless conversation of small-type Christians; "apart" from expecting so much from eminent *men* and well-organized *systems* (though useful *in their place*); and as we see our failures, of which we are as *conscious* as the disciples were, and this not in one case, as with them, but in scores of cases, who reject all our earnest entreaties and defy all our efforts, let us go to "Jesus apart," have a private consultation with Him, and in all humility, yet with all earnestness, ask Him to show us the cause of our weakness and the secret of our failures.

The examination of the case before us may help us a little. Let us notice— 1 *the failure*; 2, *the cause of it.*

THE EAILURE.

The failure was *complete.*

The disciples had been applied to for help, they had done their best, but they had failed in doing the child any good whatever, they had disappointed his father, they had made the worldlings talk, and they themselves had sustained a defeat from the devil.

The failure was *public.*

In Mark ix. 16 it is written, "And He asked the scribes, What question ye with them?" We can imagine the sarcastic questions those shrewd unbelievers would put to the poor crest-fallen disciples, how their words, as arrows dipped in the venom of malice, would penetrate through the weak joints of the armour. But this fall is no exception to the ordinary rule, that it must have been in the *heart* before it was seen in the *life*, that it took place in *private* before it was manifested in *public*, and that there was something wrong at the *fountain* before it was detected in the *stream*. We see here the sad *effect*, we shall presently look at the *cause*.

The failure was *mortifying.*

They were not novices, this was not their first attempt; they were Christians, nay more, they were apostles chosen by Christ, ordained by Christ—had left all for Christ, had previously cast out devils, and the failure was therefore *unlikely* as well as *unexpected*. "But the best of men are but men at the best," and often fail in the very grace for which they are eminent. Abram failed in faith, Moses in meekness, Job in patience, John in love, and Peter in courage. "Let him that thinketh he standeth take heed lest he fall," and in the wilderness "lean hard" on the arm of the Beloved.

THE CAUSE OF FAILURE.

Christ Himself gives the answer: "because of your *unbelief.*" This was the Achan in the camp that made it impossible for them to be victorious.

How was it their faith *failed?*

Because they had neglected prayer and fasting (ver. 21). Let us, as believers, learn a lesson here to "pray without ceasing," and seek for grace to become *total abstainers* from everything that would hurt the soul and at the same time crucify the flesh with its affections and lusts. As regards fasting, I think the Church in avoiding the Scylla of presumption, on the one hand (in rightly objecting to it, because thought to be meritorious by some), has struck the Charybdis of neglect on the opposite bank, and has fallen into a similar error as Luther, who went so far as to call St. James' Epistle a "spurious" production, thinking the apostle was opposed to justification by faith. That there is too much self-indulgence amongst Christians is very evident, aud it would be well if the spirit evidenced by some at many a special season were carried through the year by us all.

Another cause of failure was *pride.*

We read in Luke ix. 46, "Then there arose a reasoning among them, which of them should be greatest." In proportion as our pride increases, so does our distance from God; and Christ says, "Severed from Me ye can do nothing." He "knoweth the proud *afar off*"—and *with a setting sun our own shadows are very long!*—but "he that exalteth himself shall be abased."

Another cause was *bigotry.*

"We saw one casting out devils in Thy name; and we forbad him, because he followeth not with us." They forbad *others*, and now the power is taken from *them*. May not the loss of power in many Christians and in many churches be attributed to their bigotry? Their hearts are so contracted that if a draught of living water is supplied to a poor sinner by a man or in a manner that they do not approve, immediately they forbid him, and seek to run him down, and in so doing their own pipes get so corroded that they are rendered useless.

The state of soul of the other three disciples was not much better, though they had been with the Lord on Tabor's Mount. A spirit of *indifference* came over them on the mount; they were "asleep" when they ought to have been awake, a spirit of *revenge* came over them afterwards, when James and John asked for permission to call down "fire from heaven, even as Elias did." It is not likely, therfore, that if all the twelve disciples had been present, the result would have been different. The fault was not with God, the fault was not with the poor afflicted boy, the fault was not with the poor father, though his faith had been severely tried by tee disciples' failure, but the fault was entirely with the disciples

It is the same now, brethren, for it is not God's will that we should be weak in faith or fail in effort. Les us then go to "Jesus apart," and with deep humiliation at our failures ask, "*Why* could not *we* cast him out?" Pray that every hindrance to God's using us may be removed, whether it be an *unbelieving, proud, bigoted, indifferent,* or *revengeful* spirit, each and all being directly opposed to the Holy Spirit, without Whom no evil spirit can be cast out, no sinner convinced of sin or brought to Christ. And may we ever remember that all success in our work depends on God and *we are never successful unless we please God,* and whatever work we may be doing, whatever position we may fill, if our life satisfies God, it is a life of unbroken success, though there may not be those "outward and visible signs" which often are erroneously considered to be the only criterions by which we may judge. Pray that our God may always cause us "to be led in triumph in Christ," for Christ's sake. Amen.—(*Word and Work*).

TELEGRAPHIC NEWS.

St. Petersburg, April 1st: The departure of General Skobaloff to Turkestan has been indefinitely postponed, and it is believed that the expedition has been abandoned.—An expeditionary force has been despatched to Kuldja.

London, 2nd: The City of London election leaves the respective parties unchanged, three Conservatives and one Liberal having been returned.—Mr. Gladstone has been elected for Leeds by a large majority and Lord Hartinton has been returned for Radnor unopposed.—The following leading members in the last Parliament have been re-elected:—The Hon. R. Bourke, the right Hon H. Childers, the Right Hon. W. E. Forster, Sir W. V. Harcourt, and Mr. A. J. Mundella The following leading members in the last Parliament have been defeated:—Mr. H. C. Raikes (City of Chester) and Lord Claud J. Hamilton (King's Lynn) —The Government majority has disappeared, and the Ministerial papers foreshadow a change of Ministry.—Both the Liberal candidates for Southwark have been returned by a large majority.—Both the Liberal candidates for Chelsea have been returned by large majorities.

3rd: The Chief Secretary for Ireland the Right Hon. J. Lowther, has been defeated. The Under-Secretary of State for India, Mr. Stanhope, has been re-elected unopposed.—Mr. Bradlaugh has been elected for Northampton. Dr. Kenealy has

been defeated.—The members representing Finsbury, Lambeth and the Tower Hamlets in the late Parliament, have been re-elected.—Both the Liberal candidates for Marylebone have been elected by large majorities.—The *Times* supports the claim of Earl Granville to the Premiership.—The Continental press regret the result of the elections—with the exception of the Russian press.

Berlin, 3rd: The North German *Zeitung* says that it is reported at St. Petersburg that Chinese troops have crossed the Amoor.

London, 4th: The Liberals have secured a further gain of ten seats and the Conservatives of two.

St. Petersburg, 4th: The Russians have captured 5,000 camels from the Persian Turcomans.

London, 5th: The Chancellor of the Exchequer, Sir Stafford Northcote, has been re-elected unopposed.—Mr. Gladstone will probably not enter the new Cabinet.—Both the Conservative candidates for Middlesex have been returned by large majorities.—Mr. Herbert Gladstone has been defeated in Middlesex.—The *Times* in a leading article announces that Lord Northbrook has refused to succeed Lord Lytton.—A detailed declaration of the Government policy in Afghanistan is imminent.

6th: Mr. W. E. Gladstone has been returned for Midlothian.—Both the Home Rule and the Liberal candidates for the city of Dublin have been elected by large majorities.—The following leading members in the last Parliament have been re-elected:—The Right Hon. Robert Lowe and Lord Elcho.—The *Times*, in a leading article of to-day, hints that there will be a change of Ministry before Parliament assembles.

St. Petersburg, 6th: The reported aggression of Chinese troops is denied here.

Berlin, 6th: The German Federal Council has rejected the Stamp Duties Bill, and Prince Bismarck has resigned his membership of the Council, but will probably reconsider his determination.

London, 7th: Lord Hartington, in a electoral speech yesterday, said that he favoured the repeal of the Indian import duties when possible without retaining more injurious taxation.—His Lordship, in the same speech condemned the government policy in Afghanistan, but said that it would be necessary to restore order there before we retired from the country.—The Board of Trade Returns of exports for the past month amount to £ 18,812,500, showing an increase of £2.687,500 compared with the same period last year.—The returns of imports amount to £37,675,000, showing an increase of £9,187,500 compared with the same period last year.

8th: The election returns, so far as known, show that 305 Liberals and 178 Conservatives have been elected. The ummber of Home Rule members returned is 39. The net Liberal gain is 87 seats. The Conservatives are losing many seats in the counties. The following leading members in the last Parliament have been re-elected;—The Right Hon. R. A. Cross and Sir W. Hart Dyke, but the Hon. F. A Egerton, Secretary to the Admirality, has been defeated in S. E. Lancashire.—Lord Hartington, in a speech yesterday, said that the Liberal party was now more united than ever.

PASSENGERS SAILED.

Per P and O Str. *Deccan*, 3:

For Southampton.—Mr and Mrs G K Winter and 2 children, Col and Mrs Forster, Miss Forster and 3 children, Mrs Menzies and child, Miss L Shaw. Mrs Merriman and 3 children, Mrs Peppe and 3 children, Mrs George Lamb and 2 daughters, Mrs Gunthorpe and child, Mrs Marriott and 4 children, Mrs J Cameron and 3 infants, Mr and Mrs Geering, W Jones, Mr and Mrs T Simpson, Mr and Mrs Thos Alexander, Mrs J F Finlay, Miss A G Jones, Miss W D Jones, and Mr E S Eden, Lady, Gentleman, and child, Mrs J P Eming and 2 infants, Mrs B Wemyss and infant, Miss E C Brown, Mr and Mrs D Whalley, Rev Wm Martin and 3 children, Mr J H Gorden, Mr E Marshll Hall, Mr A Collier and 2 sons, Mrs A C Watt and infant, Mr Crossmen, Mr C Perring, Rev H Lambert, Mrs Bernard, Mr J R Hughes, Mr and G W Hillier, Surg-Major Thorold, Master Angus, Mrs Bennett, Mrs C E Shepherd, Mr and Mrs J Lawrence, Mr J E Whiting, Mr R Barrow, Mrs Iredell, Mr Hulsten, Mr Abbott, Mrs H Jancouski and child, Lieut L R Maxwell, Mr Sward, Dr T B Barton, Mr Macnaghton, Mr F G B Hingley, Mr Peppe, Mr A A Lall Roy, Mr T Nashley, and Miss Baynon.

For Brindisi.—Deny Surg Genl VanSomeren, Mrs J B Lyall, Mrs H F Cotgrave and 2 children, Mr G Rivaz, CS, Mr A R Daly, Mr E B Powell, Mr E B Eastwick, Mrs Cameron and 3 children, Mr R J Melville, C S. Mrs Andrews, Mr H N Gladstone, and Mr and Mrs A B Wynne, Lieut Col H C Menzies, Mr Robbert Fisher, Mr E Keel, Mr and Mrs J H Harding, Rev J S Woolside, Mr W B Jones and Mr F B Peacock.

For Port Said.—Mr and Mrs H Perkins.

For Venice.—Mrs Munro and child, Mrs R Dey-Spedding and child, Mr E S Llewhellin, Mr E Millard, Rev Mother Eurichetta and Rev Sister Felicita, Lady, child, and infant, Mr Frank Whitney, Mr Charles Nissim, Mr H F young, Mr E Young, Miss Young, the Lord Bishop of Tasmania, Mrs Bromley, Dean Bromley, three Misses Bromley, Rev P C Albert, Rev M Antom, and Rev P A De Radicofins.

For Suez.—J Cahan Dr. Mizzi, and Mr Aram,

PASSENGERS ARRIVED.

Per Str. *Macedonia*, 5th from Liverpool:

Mrs Stuart and Miss Stuart, Miss Scott, Mr Nicholls, Capt Kelsall, Mr Morgan, Master H Thomas, and Mrs Doolie.

Per Str. *Speke Hall*, 6th from Liverpool:

Rev Mr and Mrs R P Burnett, Mr E G Chesney, Mr G V Glurt, Mrs Castle and infant, Sister Rose Emily, Miss Hurford, Mr J Hall, Mr T Pe tyman, and Mr. R Bradshaw.

Per P. and O. Str. *Peshawar*, 7:

From Southampton.—Mr S Preston, Mr and Mrs J W Chisholm, 2nd Lieutenant W E T Bray, Mr and Mrs E Studd and two children, Mrs A Ray and infant, Mrs Chalmers, Mrs Pengetty, Mr Plowden, Miss M Bedarell, Mr J M Sleater, Mr A Bean, Miss Bean, Mr W F Thomson, Mr R Whitehead, and Mr Brisco.

From Venice.—Mr and Mrs J Scorgie, Mr and Mrs Willis Fleming, Mr F Long, and Mr J Sharp.

From Brindisi.—Mr Alvares, and Mr A J Wilson.

From Suez.—Captain Mackay.

Domestic Occurrences.

BIRTHS.

MACKICHAN—April 4th, at the Fcee Church Mission House, the wife of the Rev. D. Mackichan, of a daughter.

LOHR—April 3rd, at Bisrampur Raipur C. P. the wife of Rev. C. T. Lohr of a son.

MARRIAGE.

WHITEHEAD—ROWLAND—April 7th, at Christ Church, Byculla, by the Venerable Archdeacon, William Frederick Whitehead, Sub-Editor, *Bombay Gazette*, to Mary, fourth daughter of Frederick Rowland, Byculla.

DEATH.

SPENCER—April 5th, at Middle Colaba, Nathaniel, Spencer senior, aged 80 years.

"BOMBAY GUARDIAN."

Subscriptions received from 3rd to 10th April 1880.

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